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A SERMON.

Preached by Rev. Dr. McSurely in the Presbyterian Church, of Hillsboro, and published by us at the request of the W. C. T. U. of this place.

PRISON REFORM.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted to proclaim liberty to the captive, and the opening of the prison to them that are bound—Isa. LXXI: 1.

This scripture sets before us the Spirit of the Gospel of Christ. It is a gospel of deliverance and of salvation. This scripture also sets before us the office of Christ. He sustains troubled hearts; He encourages the struggling; He delivers and He saves.

He proclaims liberty to the captives. How does He do this?

1. Primarily by bringing to men and offering to them deliverance from the thralldom of sin. There is no bondage so dishonoring, so crushing, so destructive as that of sin. It debases the man, both in the sight of God and of men. It puts him under condemnation. It takes from him self-control so that he cannot call himself his own master. There are no prisoners more low, or helpless, or hopeless than these who are sold under sin. And there are no prisons more damning, nor more dark than these haunts of crime and vice. They may have the show of cheer, and of brilliancy, still they have dark pits in them where sunken souls are lost in the mire, and their walls are very strong and high, and their doors are always barred to those who would escape.

2. God also delivers the captives in this, that delivering them from sin, He delivers them from the crimes that bring men to prison. The day was when men were cast into prisons for Christ's sake, but in our land and time men are brought to prison for their crimes, and if they are kept from the commission of crime they will be kept out of prison. Most people do not fear prison walls. As far as they are concerned the doors of prisons stand open. The Lord has led them to live such lives that it will be impossible to shut them up in any dungeon. When Christ delivers a man from the prison of sin He makes him to live such a life that no earthly prison will claim him or hold him.

Among the benevolent and Christian agencies in this land for the alleviation of misery and the elevation of mankind, the National Prison Association calls for most honorable mention and sympathetic and prayerful interest. Ex-President Hayes is the President of the Association, and its list of officers is made up of some of the noted and humane statesmen and scholars, and philanthropists, and divines of the Nation, both North and South, and East and West. It holds annual congresses, that of this year being held in Boston, and that of next year will be held in Nashville. At these meetings addresses are delivered on subjects connected with crimes and criminals, and prison reform, and methods are discussed, and efforts are determined upon by which the Christian and the philanthropist may be led to take a deeper interest in the reformation of the criminal and in the prevention of crime. As one help to this end the congress held this year adopted the following resolution:

Resolved, That the practice of observing one Sunday in each year as Prison Sunday, by the churches, which has been adopted in some States, is approved and recommended for adoption in every State in the Union, and that the third Sunday in October is hereby designated as a suitable day for that purpose. The National Conference of Churches and Correction has also heartily endorsed this recommendation with a view "of creating an interest in the treatment and reformation of the criminal, and of securing due regard on the part of the citizen to these great problems in our civilization."

The objects of the National Association are these:

1. The Prevention and Repression of Crime. While prisons are made to hold men, yet it will be a great thing if men can be kept from deserting the prison. The prison can better afford to be without inmates than men can afford to be in prison. When we read of some counties in Iowa that their jails are empty, we always think of this as a blessing. Empty barns give us alarm, but empty jails should give us joy. And so the Association looks to the formation and strengthening of such agencies as tend to lessen crime.

2. It also looks to the reformation of criminals. The State has not done its full duty when it imprisons the criminal, and the church has not done its full duty when it supports the State in the enforcement of law; but both church and State should try to help the criminal to become a good man. The State may be obliged to bind the man's hands, but if it can teach the man to use his hands usefully when free, this will be of advantage both to the State and the man. It is well when the State is a strong master over its criminals; but it is better when it can reform them. A man saved is better than a man chained.

The statistics of prisons show us some interesting and suggestive facts.

1. The first is a startling fact, to-wit: That crime is steadily and rapidly increasing. In 1850 we had 290 prisoners in every million of the population. In 1880 we had 1,169 to the million. Relatively we have more criminals every year. It is a low estimate that puts the number of convictions for crime at one-third more in proportion to the population than was the number of twenty years ago. When we read in our secular papers the long chronicles of crime, we say that the papers now gather up all such things as they did not thirty years ago. There is truth in this, but it is also true, that relatively to our population there is a great deal more crime to talk about. And it is worth thinking about, whether or not this filling our papers with the story of

crime doesn't tend to make criminals. What does this rapid increase in crime mean? Does it not show that the bad element in our population is growing worse, and multiplying its numbers? And ought not this fact to become a tocin of alarm to our communities?

2. Another fact is that nearly one-fourth of our criminals are of foreign birth. In 1880 the number of prisoners in the United States was 58,000 (excluding boys and girls who are in reformatory institutions) of these 12,681 were of foreign birth. We are not now receiving as good a class of people from the Old World as we did twenty-five and fifty years ago.

3. A third fact, and a very significant one, is that a large proportion of these prisoners, outside of the juvenile reformatory institutions, are young. More than one-fourth of them are under twenty-three. Their average age is under thirty. One thing that painfully impresses the visitor in any of our large prisons is the number of young men to be found there. So early they seem to be making shipwreck of life. Perhaps thoughtlessly they have rushed into crime, and unless they are soon reclaimed, a miserable, shameful and wasteful life. A great army of 35,000 or more young men lie in our prisons now. Fifteen years ago they were happy lads in our communities. I wonder if our young men ever think that already some of their brothers in age have most sadly stumbled and fallen in the roadway of life? Some who sat on the benches of the school-room with you, my young brother, are already classed as criminals. The downward way is easily taken, and generally it is taken early.

4. A fourth fact is that there are but few women in the criminal class, the proportion is less than one in ten. When women are wicked they are usually desperately wicked, but usually their timidity will keep them from crime. Many women will lie, or encourage others to petty thefts, or in their vanity will sell themselves for money wherewith to dress finely, but very rarely will any woman engage in any indictable crime. Her training and her nature also keep her in a measure from exposure to many of the causes that lead on to crime. Some people try to make much of the fact that in our churches there are more women than men. They endeavor to use this to the discredit of religion. What of the fact that in the penitentiary where you find one woman you will find ten men? Is this to be set down to the credit of the penitentiary? If religion and women are peculiarly adapted to each other, does it follow that men and the penitentiary are peculiarly adapted?

Let us speak of the causes of crime. 1. First we have the saloon. From 75 to 80 per cent. of arrests grow out of drunkenness, and drunkenness is always connected with the saloon. The saloon is the resort of the criminal where they meet, and rehearse their plans, and prepare their plots, and encourage each other in the commission of crime. When officers are hunting for criminals they watch the saloons for them. The saloon breeds criminals, no matter whether it be licensed or unlicensed, taxed or untaxed. It prepares the man to become a criminal, and it shelters him when he becomes one. Itself a defiant law-breaker, it leads others on to violate law! Itself a school of anarchy, it multiplies the number of the anarchists. It is not only an enemy to the church, and to the soul, but it is also an enemy to the State and to individual liberty. It fattens upon crime. To provide for the saloons' existence is to provide for the commission of crime. To tolerate it is to tolerate a nursery of criminals.

2. A second cause is a low standard of morals in the community. The commission of crime in a community will indicate the social and moral sentiment of that community. If the moral sentiment in any place be strongly pronounced and actively assertive against all evil, in that place there will be less crime. But when the social sentiment makes light of crime and vice, and the moral sentiment is tolerant toward these, then we may expect much crime and immorality there. The criminal is the manifestation of the low state of morals around him. The mixed character of a community; the indifference to crime in a community; the indifference expressed by so many toward Christian institutions and teachings; the native tendency of human nature to sink; the thoughtless, reckless craving of many for license and excitement, all these things have helped to lower our communities in their tendencies and their morals.

3. A third cause is found in the disregard for law that is shown by many people, and even by officers. When many people violate law, this makes the law of less value, and makes it fashionable. Good citizenship requires the observance of law, but good citizenship is broken down by the spirit of anarchy. The breaking down of law at one point makes it easier to break it down at another, and so such a state of affairs nourishes crime. It is notorious that in our cities and towns there is defiant violation of the laws of Sabbath laws, and temperance laws, and election laws, and laws against gambling and licentiousness. Why a political campaign furnishes to thousands of men the occasion for trampling law under their feet. In the midst of this spirit of anarchy we may expect just what we have, namely, an increase in crime. And surely we cannot hold in high regard the conscience and the courage of the man who of his own choice takes a solemn oath to enforce the laws, and then coolly turns to the people whose minister he is, under God, and tells them that the laws cannot be enforced.

4. A fourth cause is found in the "Laws Delay." God can afford to wait in His administration of justice, but the State cannot. And it is true that—because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. What the criminal wants is delay. If they are sure of this, they are the bolder to commit crimes.

What they fear is the sure and swift enforcement of law.

5. A fifth cause that deserves mention is—the neglect of proper parental training. There are thousands of children who are waifs in the streets of our cities. They are either orphans, or, worse, they have been abandoned by their parents. Then there are other thousands, yes tens of thousands, whose parents have no conception of parental responsibility. These parents do nothing for the moral and spiritual welfare of their children. They spend their own lives in irreligion, and give over their children to irreligion, and consequently to lawlessness. In our towns there are boys who get most of their training on the streets, who spend the evenings their parents know not where, who are rapidly learning the things and forming the habits that will soon lead them into crime. The boy's careless home often determines his miserable life and shameful death. I know that sometimes sons who have been carefully and prayerfully trained become wayward and criminal; but I also know that the large majority of the young men and boys who fall into crime have had no careful home training. Morally and religiously they have been abandoned from their childhood.

6. A very potent cause is found in a corrupt and vicious literature. We are sometimes startled to see how desperately wicked many people are. They set before the young the most shameful and corrupting stories; they fill their minds and hearts with criminal adventures; they ruin their body and soul, and all for a little money, or else through a devilish gratification in ruining lives. The literature with which the criminal are generally familiar is of this sort.

7. One other cause that I will mention is found in this word, Heredity. I know that grace is not transmissible from parent to child, and also that the children of very wicked people may become most saintly in their lives. But as like produces like, so there is a law of heredity that makes it easier for some children to be law-abiding and Christian than others. The same law also seems to render others more susceptible to evil influences, and weak before them. Certainly every man should struggle against the evil that is in him, but in the case of many this evil has come down through their ancestors for many generations.

There is a story, a true story, told of a woman called Margaret, the Mother of Criminals. Ninety years ago she lived in Northern New York; she was poor and she was bad. The public scoffed at her and derided her, and pushed her further down in her crimes. In her line there have been 623 persons, descendants of this outcast, and 200 of these have been criminals, and most of the others were idiots, drunkards, lunatics, paupers, or prostitutes. In one generation in her line there were 20 children, 17 of whom lived to maturity, 9 of these served terms in the State Prison, and all the others were frequent inmates of jails and almshouses. This family of criminals and paupers is estimated to have cost the State at least \$100,000, taking no account of the damage they inflicted upon property! How terrible to have been born in such an ancestral line! And what are we doing for the good in our own line? What are we doing for other ancestral lines? Are we trying to strengthen them in the right? There are no persons so much to be pitied, and that need so much aid, as these who carry in their blood the taint of ancestral vice and crime.

All these, and other causes, make criminals, and criminals make imprisonment a necessity. Let us then consider the true end of imprisonment.

1. The protection of society. This is accomplished in two ways:

(a) The punishment of the criminal tends to keep others from the commission of crime. With all our halting in the administration of law, there is no doubt that men are often deterred from crime by the fear of punishment. (b) Then also the confinement of the criminal keeps them from committing crime. The man who has no opportunity to commit depredations on society. And it is a question whether it would not be best for the State, and the criminal as well, when he is hardened in crime, to shut him up for life. Since he shows himself incapable of rightly using his liberty, and really uses it in warfare against the State, it would certainly be well to take his liberty from him.

2. The second end of imprisonment is the reformation of the offender, and much more attention is now given to this than formerly. If the criminal can be reformed then they not only cease to be an expense and annoyance to the State, but they become useful citizens. It is also to be borne in mind that many boys and young men thoughtlessly run into crime, and if proper influences can be put around them they will not repeat their offenses. Once in prison is enough for many.

And here I would try to emphasize what many philanthropists have said concerning our jail system, that it is a nursery of crime. Take our own county jail, for example. Sometimes there are eight, or ten, or more prisoners confined there at once. This means that two and three and four persons will be placed in one cell, the innocent with the guilty, for sometimes innocent people are arrested, the young boy with the old scoundrel, the scarcely hardened with the desperately hardened. All this means a schooling in crime for young prisoners. On this point the words of President Hayes are so strong and emphatic that I must cite them: "Prison reform declares that the jail system, as administered in the U. S., is a disgrace to civilization, and that the administration of justice can not be freed from

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RAINSBORO.

November 27th, 1888.

George K. Roads spent part of last week at Jeffersonville.

Miss Lillie Scott, of Greenfield, is the guest of Miss Mamie Gossett, of West Main street.

Rev. John H. Davis went to Martinsville last Saturday to visit his former parishioners and attend their quarterly meeting.

The jollification last Tuesday night was fairly well attended and considerable enthusiasm manifested. The Boston Brass Band furnished the music.

Kearney Ferguson and Will H. Roads are visiting friends in Greene county.

Mrs. Margaret Gall, of Belfast, has been spending a few days with his sister, Mrs. J. H. Davis, sr., who has been on the invalid list for a week or more.

The Sons of Veterans will give an oyster supper at the school-house Thursday evening. The proceeds to be used for the benefit of their Post. The cause is a worthy one and deserving patronage.

Little Ines Spargur, second daughter of L. W. Spargur, has been suffering from an attack of brain trouble for several days past and is still dangerously ill.

S. M. Taggart, wife and children, of Jeffersonville, returned the fore part of this week from a pleasant visit with friends here.

J. B. Head and wife, of Cynthiana, attended church here last Sunday.

Mr. and Mrs. T. B. Evans, of Leesburg, were the guests of J. I. Taggart and family Saturday and Sunday.

A horse belonging to Mrs. Betsy Spargur was stolen from her stable near Spargur's Mill last Tuesday night. The thief is supposed to be a stranger that had been driving an old gray horse to a covered express around through the neighborhood for several days previous and camping by the road side at night. On Tuesday evening he camped at Hillsboro bridge and near midnight he was met by Robert Russell opposite Thomas Beavers' residence, and on Wednesday

morning his old gray horse was found lying near the gravel pit on the Spargur Mill pike unable to get up, but the man and vehicle were gone. It was soon ascertained that Mrs. Spargur's horse was gone also, and that a buggy and whip and robe belonging to a school teacher named John Harper were missing from the barn of L. W. Spargur, and all these facts together the inference is that the man that drove the gray horse stole Mrs. Spargur's horse and the other articles named, and up to this time, though search has been made, no certain trace of the man nor his booty has been obtained.

One day last week Mrs. A. J. Sams, living near Newell's Mill, slipped and fell, and in the fall received such serious injury as to render her helpless, and though slightly improved will probably be an invalid for some time yet.

Misses Lelia Elliott, Fannie McKeehan and Jane Reece, of Hillsboro, were the guests of Dr. and Mrs. Garrett Sunday.

Prof. D. S. Ferguson and wife, of the Hillsboro College, and James Ferguson and wife, of the Kramer House, Hillsboro, were among their friends here last Sunday.

They've Called It.

At least the Greenfield Enterprise has spoken the name of the new journal, which is to be a native of that city—Success. Now from observation and experience (a little of each), our conclusions are that success has only been attained by continued and untiring effort. But if Greenfield can reserve this order of things, we certainly wish them success in this new venture. In the meantime, we patiently await the appearance of this successful young journal.

Red Band Cream Lotion for chapped hands at 25 cents per bottle.

GARRETT BROS.

If you want anything you need not go any farther to get it than at the West End Grocery.

In Memoriam.

By the death of Wm. H. Woodrow another one of the connecting links with the pioneer settlement of our place has been severed. He died on Sunday, Nov. 11th, 1888. Mr. Woodrow, about one year since, was stricken with paralysis, from which he never recovered. He was closely confined to his home after his illness, and was not often seen abroad. He died in the 73d year of his age.

William Henry Woodrow was the only son of "Uncle Isaac" Woodrow and "Aunt Polly" Woodrow, as they were affectionately known by the community. He was born in Stevensburg, (Chillicothe county, Va., and was brought by his parents to Hillsboro at a very early age, in which place he lived and died.

Wm. H. Woodrow, while engaged in business in Kentucky, met and married Miss Sarah Collins, who returned with him to Ohio, and where they settled for the remainder of his life.

He has filled various positions of trust and responsibility, was elected Auditor of Highland county, and performed the duties of that office from March 5th, 1849, to March 5th, 1855, having been re-elected during the interval.

In 1859 he was appointed Clerk of the Court of Common Pleas of Highland, and served until 1861. In this year, at the call of his country, he enlisted in the 11th O. V. C., and was appointed Quarter-Master of the Regiment.

After the close of the war he was chosen as Clerk of the U. S. Bankruptcy Court in this District, in which capacity he served until the repeal of the Bankruptcy law. In all these various trusts, both civil and military, he discharged the duties to the satisfaction of his friends and the public generally. In private life a devoted friend to education, morality and the peace and good order of society, but more conspicuous was his devotion to educational privileges, having inherited from his father, "Uncle Isaac," who was a pioneer school master, a full knowledge of the value of a thorough education. Mr. Woodrow filled an important position in the circle of his immediate friends and relations. He was a living genealogical record of births, marriages, names and dates. As a citizen he enjoyed the highest esteem of his neighbors and acquaintances. True to the pioneer education, he was candid to a fault, generous and hospitable, faithfully discharging every duty that devolved upon him to the best of his ability.

His views upon religion were that of a simple faith, and consisted in obedience to God, and love to his fellow man. He did not enjoy himself in the strife of congregations or the clashing of creeds. He believed in his Maker, and upon Him, and Him alone, he cast his burden.